

HIS
MAJESTIES
ANSWER,

To a printed Book, intituled,
*A Remonstrance, or the Declaration
of the Lords and Commons now
assembled in Parliament,*

26. May 1642.

*In answer to a Declaration under His Majesties
Name, concerning the busi-
nesse of HULL.*

Printed by his Majesties speciall command

At CAMBRIDGE,

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His MAJESTIES Answer to a printed Book, intituled,

*A Remonstrance, or the Declaration of the Lords
and Commons now assembled in Parliament,
the 26 of May, 1642. In Answer to a De-
claration under his Majesties Name, concerning
the businesse of Hull.*



Hough whosoever looks over the late Remonstrance, intituled, *A Declaration of the Lords and Commons, of the 26 of May*, will not think We have much reason to be pleased with it; yet We cannot but commend the plain dealing and ingenuity of the Framers and Contrivers of that Declaration (which hath been wrought in a hotter and quicker Forge than any of the rest) who would no longer suffer Us to be affronted, by being told, *They would make Us a great and glorious King*, whilst they used all possible skill to reduce Us to extreme Want and Indigency; and that *They would make us to be loved at home, and feared abroad*, whilst they endeavoured, by all possible wayes, to render Us odious to Our good Subjects, and contemptible to all forein Princes; but, like Round-dealing men, tell Us in plain English, That they have done Us no wrong, because we are not capable of re-

ceiving any; and, That they have taken nothing from Us, because We had never any thing of Our own to lose: If this Doctrine be true, and that indeed We ought to be of no other consideration then they have informed Our people in that Declaration; that Gentleman is much more excusable, that said publicly (unreproved) *That the happinesse of this Kingdome doth not depend on Us, or upon any of the Royall Branches of that Root*; and the other, who said, *We were not worthy to be King of England*: Language very monstrous to be allowed by either House of Parliament, and of which, by the help of God and the Law, We must have some Examination. But We doubt not, all Our good Subjects do now plainly discern, through the Mask and Visard of their hypocrisie what their Designe is, and will no more look upon the Framers and Contrivers of that Declaration, as upon both Houses of Parliament (whose freedome and just Priviledges We will alwayes maintain, and in whose behalf We are as much slandered as for Our Self) but as a faction of Malignant, Schismaticall, and Ambitious Persons, whose Designe is, and alwayes hath been, to alter the whole frame of Government both of Church and State, and to subject both King and People to their own Lawlesse, Arbitrary power and Government; of whose Persons, and of whose Designe, We shall, within a very short time, give Our good Subjects, and the world a full, and (We hope) a satisfactory Narration.

The Contrivers and Penners of that Declaration (of whom We would be onely understood to speak, when We mention any of their undutifull acts against Vs) tell you, *That the great Affairs of this Kingdome, and*
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the miserable and bleeding condition of the Kingdome of Ireland, will afford them little leifure to spend their time in Declarations, Answers and Replies; Indeed, the miserable and deplorable condition of both Kingdomes would require somewhat else at their hands: But We would gladly know, how they have spent their time since their Recesse (now almost eight moneths) but in Declarations, Remonstrances and Invectives against Vs and Our Government, or in preparing matter for them: Have We invited them to any such expence of time, by beginning Arguments of that nature? Their Leisure, or their Inclination is not as they pretend: And what is their Printing and Publishing their Petitions to Vs, their Declarations and Remonstrances of Vs, their odious Votes, and Resolutions, sometimes of one, sometimes of both Houses, against Vs (never in this manner communicated before this Parliament) but an Appeal to the People? And, in Gods Name, let them judge of the Persons they have trusted.

Their first Quarrell is (as it is alwayes, to let them into their frank Expressions of Us and Our Actions) against the *Malignant Partie*, whom they are pleased still to call, and never to prove, to be Our evil Counsellours; but indeed, nothing is more evident by their whole proceedings, then that by the *Malignant Partie*, they intend all the Members of both Houses, who agree not with them in their Opinion (hence have come their distinction of good and bad Lords, of Persons ill affected of the House of Commons, who have been proscribed, and their names Listed and read in Tumults) and all the Persons of the Kingdome, who approve not of their Actions; So that if, in truth, they would be ingenuous,

and name the Persons they intend, who would be the Men (upon whom that Imputation of Malignitie would be cast) but they, who have stood stoutly and immutably for the Religion, the Liberties, the Laws, for all Publick Interests (so long as there was any to be stood for) they, who have alwayes been, and are as zealous Professours, and (some of them) as able and earnest Defenders of the Protestant Doctrine against the Church of *Rome*, as any are; who have often and earnestly besought Us to consent, that no Indifferent and Unnecessary Ceremony might be pressed upon weak and tender Consciences, and that We would agree to a Bill for that purpose; they, to whose Wisdome, Courage, and Counsell, the Kingdome oweth as much, as it can to Subjects; and upon whose unblemished Lives, Envie it self can lay no Imputation, nor endeavoured to lay any, untill their Virtues brought them to Our Knowledge and Favour. Let the Contrivers of this Declaration be faithfull to themselves, and consider all those Persons of both Houses, whom they, in their own consciences, know to dissent from them in the Matter and Language of that Declaration, and in all those undutifull Actions, of which We complain: And will they not be found in Honour, Fortune, Wisdome, Reputation, and Weight (if not in Number) much Superiour to them? So much for the Evil Counsellours: Now, what is the Evil Counsell it self? Our coming from *London* (where We, and many, whose Affections to Us are very eminent, were in danger every day to be torn in pieces) to *York*, where We, and all such who will put themselves under Our protection, may live (We thank God, and the loyalty and affection of this good people) very securely; Our not submitting Our
Self

Self absolutely (and renouncing Our own Understanding) to the Votes and Resolutions of the Contrivers of that Declaration, when they tell Vs, They are above Vs, and may (by Our own Authority) do with Vs what they please ; and Our not being contented, that all Our good Subjects Lives and Fortunes shall be disposed of by their Votes, but by the known Law of the land : This is the Evil Counsell given and taken : And will not all Men believe there needs much power and skill (of the *Malignant Partie*) to infuse this Counsell into Vs? And now apply the Argument, the Contrivers of that Declaration make for themselves : Is it probable , or possible, that such Men whom We have mentioned (who must have so great a share in the miserie) should take such pains in the procuring thereof, and spend so much time, and runne so many hazards, to make themselves Slaves, and to ruine the Freedome of this Nation? We say, with a clear and upright Conscience to God Almighty, Whosoever harbours the least thought in his breast of ruining or violating the publick Liberty or Religion of this Kingdome, or the just Freedome and Priviledge of Parliament, let him be accursed ; and he shall be no Counsellour of Ours that will not say, Amen. For the Contrivers of that Declaration , We have not said any thing which might imply any inclination in them to be Slaves; that which We have charged them, is with invading the publick Libertie, and Our Presumption may be very strong and vehement, that (though they have no mind to be Slaves) they are not unwilling to be Tyrants : (What is Tyrannie, but to admit no Rule to Govern by, but their own wills?) And We know the miserie of *Athens* was at the highest, when it suffered under the thirtie Tyrants.

If that Declaration had told Us (as indeed it might, and as in Justice it ought to have done) that the Presidents of any of Our Ancestours did fall short and much below what hath been done by Us this Parliament, in point of Grace and Favour to Our People, We should no otherwise have wondred at it, then at such a truth, in such a place : But when (to justifie their having done more then ever their Predecessours did) it tels Our good Subjects (as most injuriously most insolently it doth) *That the highest and most unwarrantable Presidents of any of Our Predecessours do fall short, and much below what hath been done to them this Parliament by Us,* We must confesse Our Self amazed, and not able to understand them : And We must tell those ungratefull Men (who dare tell their King, That they may, without want of Modestie and Dutie, depose him) that the condition of Our Subjects, when (by whatsoever Accidents and Conjunctions of time) it was, at worst, under Our power, unto which (by no default of Ours) they shall be ever again reduced, was, by many degrees, more pleasant and happy, then that to which their furious pretence of Reformation hath brought them : Neither are We afraid of the highest Presidents of other Parliaments, which these men boldly (Our good Subjects will call it worse) tell Us, They might, without want of Modestie and Dutie, make their Patterns : If We had no other securitie against those Presidents, but their Modestie and Dutie, We were in a miserable condition, as all Persons will be who depend upon them.

That Declaration will not allow Our Inference, That by Avowing the Act of Sir *John Hotham*, they do destroy the Title and Interest of all Our Subjects to their
Lands

Lands and Goods; but confesseth, if they were found guiltie of that Charge, it were indeed a very great Crime. And do they not in this Declaration, admit themselves guiltie of this very Crime? Do they not say, *Who doubts but that a Parliament may dispose of any thing, wherein We or Our Subjects have a Right, in such a way, as that the Kingdome may not be in danger thereby?* Do they not then call themselves This Parliament, and challenge this Power without Our Consent? Do they not extend this Power to all Cases, where the necessitie, or the common good of the Kingdome is concerned? And do they not arrogate unto themselves alone the judgement of this Danger, this Necessitie, this Common Good of the Kingdome? What is, if this be not to unsettle the Securitie of all Mens Estates, and to expose them to an Arbitrary Power of their own? If a Faction shall at any time, by Cunning, or Force, or Absence, or Accident, prevail over a major part of both Houses, and pretend that they are Evil Counsellours, a *Malignant Party* about the King, by whom the Liberty and Religion of the Kingdome are both in danger; This they may do: they have done it. Then they may take away (be it from the King or People) whatsoever they, in their judgements, shall think fit: This is lawfull, they have declared it so. Let the world judge, whether We charge them unjustly, and whether they are not guiltie of the Crime, which themselves confesse (being proved) is a great one; and how safely We might commit the power, these people desire into their hands, who, in all probabilitie, would be no sooner possessed of it, then they would revive that Tragedie which Mr *Hooker* relates of the Anabaptists in *Germany*, who talking of nothing but Faith, and of the true

Fear of God, and that Riches and Honour were vanities; at first, upon the great Opinion of their Humilitie, Zeal, and Devotion, procured much Reverence and Estimation with the people: After, finding how many persons they had ensnared with their Hypocrisie, they began to propose to themselves, to reform both the Ecclesiasticall and Civil Government of the State; Then, because, possibly, they might meet with some Opposition, they secretly entred into a League of Association; and shortly after (finding the power they had gotten with the credulous people) enriched themselves with all kind of spoil and pillage, and justified it upon Our Saviours promise, *The Meek shall inherit the earth*; and declared their Title was the same which the righteous Israelites had unto the goods of the wicked Egyptians: This Story is worth the reading at large, and needs no Application.

But We must by no means say, That We have the same Title to Our Town of *Hull*, and the Ammunition there, as any of Our Subjects have to their Lands or Money, That's *A Principle that pulls up the Foundation of the Libertie and Propertie of every Subject*, Why, pray? *Because the Kings Propertie in His Towns, and in His Goods, bought with the publick Money* (as they conceive Our Magazine at *Hull* was) *is inconsistent with the Subjects Propertie in their Lands, Goods, and Libertie*: Do these men think, That as they assume a power of declaring Law (and whatsoever contradicts that Declaration, breaks their Priviledges) so that they have a power of declaring Sense and Reason, and imposing Logick and Syllogismes on the Schools, as well as Law upon the People? Doth not all mankind know, that severall men may have severall Rights and Interests in the self same House and
Land

Land, and yet neither destroy the other? Is not the Interest of the Lord *Paramont* consistent with that of the *Mesme* Lord, and his with that of the Tenant, and yet their Properties and Interests not at all confounded? And why may not We then have a full lawfull Interest and Propertie in Our Town of *Hull*, and yet Our Subjects have a Propertie in their Houses too? But We cannot sell or give away at Our pleasure Our Towns and Forts, as a private man may do his Land or Goods: What then? Many men have no authoritie to Let or Set their Leases, or sell their Land; have they therefore no Title to them, or Interest in them? May they be taken from them, because they cannot sell them? The purpose of our Journey to *Hull*, was neither to sell it, or give it away.

But for the Magazine, the Munition there, that We bought with Our own Money; We might surely have sold that, lent, or given it away. No; *We bought it with the publick Money*; and the proof is, *They conceive it so*; and upon this conceit have Voted, That it shall be taken from Us: Excellent Justice! Suppose we had kept this Money by Us, and not bought Arms with it, would they have taken it from us upon that conceit? Nay, may they not wheresoever this Money is (for through how many hands soever it hath passed, it is the publick Money still if it ever were) seize it and take it from the Owners? But the Towns, Forts, Magazine, and Kingdome is intrusted to Us, and We are a Person trusted; We are so, God and the Law hath trusted Us; and We have taken an Oath to discharge that trust for the good and safetie of Our people: What Oaths they have taken We know not, unlesse those which, in this violence,

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they have manifestly, maliciously violated. May any thing be taken from a man, because he is trusted with it? Nay, may the person himself take away the thing he trusts when he will, and in what manner he will? The Law hath been otherwise, and We believe will be so held, notwithstanding their Declarations.

But, *This trust ought to be managed by their advice, and the Kingdome hath trusted them for that purpose*: Impossible! That the same trust should be irrevocably committed to Vs and our Heirs for ever, and the same trust, and a power above that trust (for such is the power they pretend) be committed to others: Did not the people that sent them, look upon them as a Bodie but Temporary, and dissoluble at Our Pleasure: And can it be believed, that they intended them for Our Guardians and Comptrollers in the managing of that Trust, which God and the Law hath granted to Vs and our Posteritie for ever? What the extent of their Commission and Trust is, nothing can better teach them, then the Writ whereby they are met. We called them (and without that call they could not have come together) to be our Counsellours, not Commanders; (for however they frequently confound them, the Offices are severall) and Counsellours, not in all things, but in some things, *De quibusdam arduis, &c.* And they will easily find amongst their Presidents, that Queen *Elizabeth*, (upon whose Time all Good Men look with Reverence) committed one *Wentworth*, a Member of the House of Commons, to the Tower (sitting the House) but for proposing, That they might advise the Queen, in a matter she thought they had nothing to do to meddle in: But *We are trusted*: and are We the onely Person trusted? And may they do
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what their own inclination & furie leads them to? Were not they trusted by Vs, when We first sent for them; and were they not trusted by Vs, when We passed them Our promise, That We would not dissolve them? Can it be presumed (and presumptions go farre with them) that We trusted them with a Power to destroy Vs, and to dissolve Our Government and Authoritie? If the people might be allowed to make an equitable construction of the Laws and Statutes (a Doctrine avowed by them) would not all our good Subjects swear, We never intended by that Act of continuance, that they should do what they have since done? Were they not trusted by those that have sent them? And were they trusted to alter the Government of Church and State, and to make themselves perpetuall Dictatours over the King and People? Did they intend that the Law it self should be subject to their Votes, and that whatsoever they say or do, should be lawfull, because they declare it so? The Oaths which they have taken, who sent them, and without taking which, themselves are not capable of their place in Parliament, makes the one incapable of giving, and the other of receiving such a trust; unlesse they can perswade Our good Subjects, That We are the onely supreme Head and Governour in all causes, and over all persons, within Our Dominions; and yet that they have a power over Vs to constrain Vs to manage Our Trust, and govern Our Power, according to their discretion.

The Contrivers of that Declaration tell Us, that they will never allow Us (an humble and dutifull Expression) to be Judge of the Law; that belongs onely to them; they may, and must judge and declare. We all know what

Power the Pope, under the Pretence of Interpreting Scriptures, and declaring Articles of Faith (though he decline the making the one or the other) hath usurped over mens consciences; & that under colour of having Power of Ordering all things for the good of mens Souls , he Entitles himself to all the Kingdomes in the World. We will not accuse the Framers of this Declaration (how bold soever they are with Us) that they incline to Popery; of which another Maxime is, That We must submit Our Reason and Understanding (and the Scripture it Self) to that Declaring Power of His : Neither will We tell them (though they have told Vs so) that they use the very language of the Rebels of *Ireland*: and yet they say those Rebels Declare, That whatsoever they do, is for the Good of the King and Kingdome: But Our good Subjects will easily put the Case to themselves, Whether, if the Papists in *Ireland* in truth were, or by Art or Accident had made themselves the major part of both Houses of Parliament there, and had pretended the Trust (in that Declaration) from the Kingdome of *Ireland*, thereupon had Voted their Religion and Libertie to be in danger of extirpation from a Malignant Party of Protestants and Puritanes; and therefore, that they should put themselves into a Posture of defence; That the Forts and *Militia* of that Kingdome were to be put into the hands of such persons as they could confide in; That We were indeed trusted with the Towns, Forts, Magazines, Treasures , Offices , and People of the Kingdome, for the Good, and Safetie, and best Advantage thereof: But as this trust is for the use of the Kingdome, so it ought to be managed by the Advise of both Houses of Parliament, whom the Kingdome had trusted for that purpose;

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it being their duty to see it discharged, according to the Condition and true Intent thereof, and by all possible means to prevent the contrarie: We say, Let all Our good Subjects consider, If that Rebellion had been plotted with this Formalitie, and those Circumstances, declared to be legall (at least, according to the equitable sense of the Law) and to be for the publick good, and justifiable by necessity (of which they were the onely Judges) Whether, though they might have thought their Designe the more cunning, they would believe it the more justifiable? Nay, let the Framers of this Declaration ask themselves, If the Evil Counsellours, the Malignant Partie, the Persons Ill-affected, the Popish Lords, and their Adherents, should prove now, or hereafter to be a Major part of both Houses (for it hath been declared a great part of both Houses have been such, and so might have been the greater; nay, that the greater part of the House of Peers was such (and We have not heard of any of their conversions) and thereupon it hath been earnestly pressed, That the Minor part of the Lords might joyn with the Major part of the House of Commons) were We bound to consent to all such Alterations as these men should propose to Vs, and resolve to be for the publick good; & must the Liberty, Property, & Security of all Our Subjects, depend on what such Votes should declare to be Law? Was the Order of the *Militia* unfit & unlawfull, whiles the Major part of the Lords refused to joyn in it (as they did two, if not three severall times, and it was never heard, before this Parliament, that they should be so, and so often pressed after a dissent declared) and did it grow immediately necessarie for the publick safetie, and lawfull by the Law of the Land, as soon as so many of the dissenting Peers
were

were driven away(after their names had been required at the Barre, contrary to the Freedome and Foundation of Parliaments) that the other Opinion prevailed? Doth the Life and Libertie of the Subject depend upon such Accidents of dayes and houres, that it is impossible for him to know his right in either? God forbid.

But now to justifie their Invasion of Our ancient, unquestioned, undoubted Right, settled and established on Vs and Our Posteritie, by God himself, confirmed and strengthened by all possible Titles of Compact, Laws, Oaths, perpetuall and uncontradicted Custome by Our people: What have they alledged, to *Declare to the Kingdome* (as they say) *the Obligation that lyeth upon the Kings of this Realm to passe all such Bills as are offered unto them by both Houses of Parliament?* (a thing never heard of till this day) An Oath (Authority enough for them to break all theirs) that is, or ought to be taken by the Kings of this Realm, which is, as well to remedie, by Law, such inconveniences the Kingdome may suffer, as to keep and protect the Laws already in being; And the form of this oath (they say) appears upon a Record there cited, and by a Clause in the Preamble of a Statute made in the five and twentieth yeare of *Edward* the third.

We are not enough acquainted with Records, to know whether that be fully and ingenuously cited, and when, and how, and why the severall Clauses have been inserted, or taken out of the Oaths formerly administred to the Kings of this Realm; yet We cannot possibly imagine, The Assertion that Declaration makes, can be deduced from the Words, or the Matter of that Oath; For, unlesse they have a power of declaring Latine, as well as Law, sure *Elegit* signifieth, *Hath chosen*, as well as,
Will

Will chuse ; and that it signifieth so here (besides the Authority of the perpetuall practice of all succeeding Ages (a better Interpreter then their Votes) is evident by the Reference it hath to Customes ; *Consuetudines quas vulgus elegerit*, and could that be a Custome, which the People should chuse after this Oath taken, and should a King be sworn to defend such Customes? Besides, can it be imagined that he should be bound by Oath to passe such Laws (and such a Law is the Bill they brought to Vs of the *Militia*) as should put the Power, wherewith he is trusted, out of himself in the hands of other men, and so deuest and disable him of all possible power to perform the great businesse of the Oath, which is, To protect them? If We give away all Our Power, or if it be taken from Vs, We cannot protect any Man: And what discharge would it be for Vs, either before God or Man, (when Our good Subjects, whom God and the Law hath committed to Our charge, shall be worried and spoiled) to say, That We trusted others to protect them; that is, to do that duty for Vs, which is essentially and inseparably Our own. But that all Our good Subjects may see, how faithfully these men (who assume this trust from them) desire to discharge their trust; We shall be contented to publish, for their satisfaction (a matter notorious enough, but which We Our Self never thought to have been put to publish, and of which the Framers of that Declaration might as well have made use, as of a Latine Record they knew many of our good Subjects could not, and many of themselves do not understand) the Oath it self We took at Our Coronation, warranted and injoynd to it by the Custome and Directions of Our Predecessours; and the Ceremony of their

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and Our taking it, they may find it in the Records of the Exchequer: This it is:

The Sermon being done, the Archbishop goeth to the King, and asks his willingnesse to take the Oath usually taken by his Predecessours.

The King sheweth himself willing, ariseth, and goeth to the Altar; The Archbishop administreth these Questions, and the King answers them severally.

Episcopus.

Sir, Will you grant and keep, and by your Oath confirm to the People of England, the Laws and Customes to them granted by the Kings of England, your Lawfull and Religious Predecessours; and namely the Laws, Customes, and Franchises granted to the Clergie, by the glorious King, Saint Edward your Predecessour, according to the Laws of God, the true Profession of the Gospel established in this Kingdome, and agreeable to the Prerogative of the Kings thereof, and the ancient Customes of this Realm?

Rex.

I grant and promise to keep them.

Episcopus.

Episcopus.

Sir, *Will you keep Peace and godly Agreement entirely (according to your power) both to God, the holy Church, the Clergie, and the People?*

Rex.

I will keep it.

Episcopus.

Sir, *Will you (to your power) cause Law, Justice, and Discretion in Mercie and Truth to be executed in all your Judgements?*

Rex.

I will.

Episcopus.

Will you grant, to hold and keep the Laws and rightfull Customes which the Commonalty of this your Kingdome have; and will you defend and uphold them to the honour of God, so much as in you lieth.

Rex.

I grant and promise so to do.

Then one of the Bishops reads this Admonition to the King, before the people, with a loud voice.

Our Lord and King, We beseech you to Pardon, and to Grant, and to Preserve unto us, and to the Churches committed to our Charge, all Canonick Priviledges, and due Law and Justice; and that you would Protect and Defend us, as every good King, in his Kingdome, ought to be Protector and Defender of the Bishops, and the Churches under their Government.

The King answereth :

With a willing and devout Heart, I Promise and grant my Pardon; and that I will Preserve and Maintain to you, and the Churches committed to your charge,

charge, all Canonically Priviledges, and due Law and Justice, and that I will be your Protectour and Defender, to my Power, by the Assistance of God, as every good King, in his Kingdome, in Right ought to Protect and Defend the Bishops, and Churches under their Government.

'Then the King ariseth, and is led to the Communion Table, where he makes a solemn Oath, in sight of all the People, to observe the Premises : And laying his hand upon the Book, saith :

The Oath.

The things which I have before promised, I shall perform and keep : So help me God, and the Contents of this Book.

Let now all the World judge, whether such Doctrine, or such Conclusions as these Men teach, can follow, or have the least pretence from this Oath.

For the Preamble of the Statute, (they cite) that tells Us, *That the King is bound to remedy by Law, the Mischiefs and Damages which happen to His People*, He is so: But is the King bound, by the Preamble of that Statute, to renounce His own Judgement, His own Vnderstanding, in these Mischiefs, and of those Remedies? How far forth He is obliged to follow the Judgement of His Parliament, that Declaration still confesseth to be a Question: Without question, none can take upon them to remedy, even Mischiefs, but by Law, for fear of greater Mischiefs then those they go about to remedy.

But We are bound, in Justice, to consent to their Proposals, because there is a Trust reposed in Us to preserve the Kingdome, by making new Laws: We are glad there is so; Then We are sure no new Laws can be made without Our consent, and that the gentlenesse of Our Answer, Le Roy s'avisera, if it be no Deniall, is no Consent, and then the Matter is not great. They will allow Vs yet A greater latitude of granting or denying, as We shall think fit, in publick Acts of Grace, as Pardons, or the like Grants of Favour: Why do they so? If those Pardons and publick Acts of Grace, be for the Publick good (which they may Vote they are) they will then be absolutely in their own disposall: But have they left Vs this power? They have sure, at least, shared it with Vs: How else have they got the power to pardon Sergeant-major-Generall Skippon (a new Officer of State, and a Subject, We have no authority to send to speak with) and all other persons employed by them, and such as have employed themselves for them, not onely for what they have done, but for what they shall do? If they have power to declare such Actions to be no Treason, which We would not pardon,
and

and such Actions to be Treason, which needs no pardon, the Latitude they allow Vs, of granting or denying of Pardons, is a Jewell they may still be contented to suffer Vs to wear in Our Crown, and never think themselves the more in danger.

All this considered ; The Contriver of that Message (since they will afford him no better Title) whom they are angry with, doth not conceive the people of this Land to be so void of common sense, as to believe Vs (who have denied no one thing for the ease and benefit of them, which in Justice or Prudence could be asked, or in Honour and Conscience could be granted) to have cast off all Care of Our Subjects good ; and the Framers and Devisers of that Declaration (who have endeavoured to render Vs odious to Our Subjects, and them disloyall to Vs, by pretending such a trust from them) to have onely taken it up : Neither (We are confident) will they be satisfied ; when they feel the Misery and the Burdens, which the fury and the malice of those people will bring upon them, with being told that Calamity proceeds from evil Counsellours, whom no body can name; from Plots and Conspiracies, which no man can discover ; and from Fears and Jealousies, which no man understands : And therefore, that the consideration of it, be left to the Conscience, Reason, Affection, and Loyalty of Our good Subjects, who do understand the Government of this Kingdome, We are well content.

Where will the folly and madnesse of these people end ? who would have our people believe, That our absenting Our Self from *London* (where, with Our safety, We could not stay) and the continuing Our Magazine at *Hull*, proceeds from the secret Plots of the Papists here, and to advance the Designes of the Papists in *Ireland* :

land: But it is no wonder, that they, who can believe Sir *John Hothams* shutting Vs out of *Hull*, to be an Act of affection and loyaltie, will believe that the Papists, or the Turks, perswaded Vs to go thither.

And can any sober man think that Declaration to be the consent of either, or both Houses of Parliament, unaltered either by Fraud or Force, which (after so many Thanks and humble Acknowledgement of Our gracious Favour in Our Message of the 20 of January, so often and so unanimously presented unto Vs from both Houses of Parliament) tells Vs that the Message at first was, and (as often as it hath been since mentioned by Vs) hath been a breach of Priviledge (of which they have not used to be so negligent, as in foure moneths not to complain, if such a breach had been) and that the way and method of proceeding should not be proposed to them, as if We had onely Authoritie to call them together, none to tell them what they were to do, not so much as with reference to Our own Affairs : What their own Method hath been, and whither it hath led them, and brought the Kingdome, all men see; What Ours would have been, if seasonably and timely applied unto, let all men judge. We will speak no more of it.

But see now what excellent Instances they have found out to prove an inclination, if not in Us, in some about Vs, to civill warre: *Their going with Vs to the House of Commons* (so often urged, and so fully answered) *Their attending on Vs to HAMPTON COURT; and appearing in a warlick manner at KINGSTON upon THAMES; Our going to HULL; Their drawing their Swords at YORK, demanding, Who would be for the King; The declaring Sir JOHN HOTHAM Traitour, before the Message sent to the Parliament;*
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The Propositions to the Gentry in Yorkshire, to assist Vs against him, before we had received an Answer from the Parliament:
 All desperate Instances of an Inclination to a civill warre;
 Examine them again: The manner & intent of Our going
 to the House of Commons, We set forth at large in Our
 Answer to their Declaration of the nineteenth of May;
 let all men judge. Next, Do these men themselves be-
 lieve (to what purpose soever that Rumour hath served
 their turns) that there was an Apparence in warlick man-
 ner at *Kingston upon Thames*? Do they not know, That
 whensoever We have been at *Hampton Court*, since Our
 first coming to the Crown, there was never a lesse Ap-
 parence, or in a lesse warlick manner then at the time they
 mean: We shall say no more, But that Our Apparence,
 in a warlick manner, at *Kingston upon Thames*, and theirs
 at *Kingston upon Hull*, is very different. What is meant
 by the drawing of Swords at *York*, and demanding, Who
 would be for the King, must be inquired at *London*, for
 We believe very few in *York* understand the meaning of
 it. For Our going to *Hull* (which they will by no means
 endure shall be called a Visit) whether it were not the
 way to prevent, rather then to make a Civill Warre, is ve-
 ry obvious: And the declaring him a Traitor, in the ve-
 ry Act of his Treason, will never be thought unseasona-
 ble, but by those, who believe him to be a loving and
 loyall Subject; no more then the endeavouring to make
 the Gentlemen of this County sensible of that Treason
 (which they are, in an honourable and dutifull degree)
 before We received Our Answer from both Houses of
 Parliament: For if they had been (as We expected they
 should have been) sensible of that intolerable injury of-
 fered to Vs; might not We have had occasion to have
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used the affection of these Gentlemen? Were we sure that Sir *John Hotham*, who had kept Vs out, without their Order (We speak of a publick Order) would have let Vs in when they had bidden him? And if they had not such a sense of Vs (as the Case falls out to be) had We not more reason to make Proposition to those Gentlemen, whose readinesse and affection We, or Our Posteritie, shall never forget?

But this businesse of *Hull* sticks still with them, and finding Our Questions hard, they are pleased to Answer Vs by asking Vs other Questions : no matter for the Exceptions against the Earl of *Newcastle*, (which have been so often urged, as one of their principall Grounds of their Fears and Jealousies, and which drew that Question from Vs) they ask Vs, *Why, since We held it necessary that a Governour should be placed in Hull, Sir JOHN HOTHAM should be refused by Us, and the Earl of NEWCASTLE sent down?* We answer, Because We had a better Opinion of the Earl of *Newcastle*, then of Sir *John Hotham*, and desired to have such a Governour over Our Towns, (if We must have any) as should keep them for , and not against Vs: And if his going down were in a more private way, then Sir *John Hothams*, it was because we had not that Authority to make a noise, by Leavying and Billeting of Souldiers in a peaceable Time, upon Our good Subjects, as it seems Sir *John Hotham* carried down with him: And the imputation which is cast by the way upon that Earl, to make his Reputation not so unblemished, as We conceived, and the World believes it to be, and, *Which though it was not Ground enough for a Judiciable Proceeding,* (it is wonder it was not) *was yet Ground enough of Suspicion,* must be the Case of every Subject in England (and We wish

wish it went no higher :) If every vile aspersion contrived by unknown hands, upon unknown or unimaginable Grounds (which is the way practised to bring any Virtuous and deserving Men into obloquy) shall receive the least credit or countenance in the World.

They tell Vs their Exception to those Gentlemen, who delivered their Petition to Vs at York, was, *That they presumed to take the Style upon them of all the Gentry and Inhabitants of that Countie, whereas (they say) so many more of as good Quality as themselves, of that County, were of another opinion; and have since, by their Petition to Vs, disavowed that Act.* Their Information, in that point, is no better then it useth to be, and they will find, That neither the number, or the quality of those who have, or will disavow that Petition, are as they imagine; though too many weak persons are misled (which they do, and will every day more understand) by the Faction, Skill, and Industry of that true *Malignant Party*, of which We do, and have reason to complain: They say, they *Have received no Petition of so strange a nature; What nature? contrary to the Votes of both Houses:* that is, They have received no Petition they had no mind to receive: But We told them, and We tell them again, and all Our good Subjects will tell them, That they have received Petitions (with joy and approbation) against the Votes of both Houses of their Predecessours, confirmed and established into Laws, by the consent of Vs and Our Ancestours, and allowed those Petitions to carry the Style, and to seem to carry the Desires of Cities, Towns, and Counties, when of either City, Town, or County very few known or considerable persons have been privie to such Petitions:

tions: Whereas, in truth, the Petitions delivered to Vs (against which they except) carryed not the Style, of All, but Some of the Gentry and Inhabitants, and implied no other consent, then such as went visibly along with it.

But We are all this while in a mistake, *The Magazine at Hull is not taken from Vs*: Who told you so? They who assure you (and whom, without breaking their Priviledges, you must believe) that Sir *John Hothams* shutting the Gates against Vs, and resisting Our entrance with armed men (though We thought it in defiance of Vs) *was indeed in obedience to Us and Our Authority, and for Our Service, and the Service of the Kingdome; He was to let none in, but such as came with Our Authority, signified by both Houses of Parliament* (himself and they had ordered it so) *and therefore he kept Vs out, onely till We, or he might send for their directions.* We know not whether the Contrivers of that Declaration meant that Our good Subjects should so soon understand (though it was plain enough to be understood) the meaning of the Kings Authority, signified by both Houses of Parliament: But sure the world will now easily discern, in what miserable case We had, by this time, been ('tis bad enough as it is) if We had consented to their Bill, or to their Ordinance of the *Militia*, and given those Men Power to have raised all the Arms of the Kingdome against Vs (for the Common good) by Our own Authority: Would they not (as they have kept Vs from *Hull*) by this time have beaten Vs from *York*, and pursued Vs out of the Kingdome, in Our own behalf? Nay, may not this Munition (*which is not taken from Vs*) be employed against Vs? Not against our Authority, signified

ed by both Houses of Parliament, but onely to kill those ill Counsellours, the *Malignant Party*, which is about Vs, and yet for Our good, for the publick good (they will declare it so) and so no Treason within the Statute of 25 of *Ed.* the third, which by their interpretation, hath left Vs (*the King of England*) absolutely lesse provided for, in point of safety, then the meanest Subject of the Kingdome, and every Subject of this Land (for whose security that Law was made, that they may know their duty, and their danger in breaking it) may be made a Traytour, when these men please to say, He is so: But do they think, that upon such an Interpretation (upon pretence of Authority of Book-Cases, and Presidents, which, without doubt, they would have cited, if they had been to their purpose) out of which nothing can result, but confusion to King and People; will find any credit with Our good Subjects? and that so excellent a Law (made both for security of King and People) shall be so eluded, By an Interpretation, no learned Lawyer in *England* will at this houre (We believe) set under his hand, notwithstanding the Authority of that Declaration, which, We hope, shall bring nothing but infamy upon the Contrivers of it.

Now to their Priviledges: Though it be true they say, *That their Priviledges do not extend to Treason, Felonie, or breach of the Peace, so as to exempt the Members from all manner of Proces and triall, yet doth it priwiledge them in the Way or Method of their Triall; the cause must be first brought before them, and their Consent asked before you can proceed:* Why, then their Priviledges extend as farre in these Cases, as in any that are most unquestioned; for no priviledge whatsoever, exempts them from all man-

ner of Proces and Triall, if you first acquaint the House with it, and they give you leave to proceed by those Proces, or to that Triall: But, by this Rule, if a Member of either House commit a murder, you must, by no means, meddle with him, till you have acquainted that House (of which he is a Member) and received their direction for your proceeding; assuring your self, He will not stirre from that place where you left him, till you return with their consent: *Should it be otherwise, it would be in the power of every man, under pretence of Murder, to take one after another, and as many as he pleaseth, and so consequently bring a Parliament to what he pleaseth, when he pleaseth:* If a Member of either House shall take a Purse at York (he may as probably take a Purse from a Subject, as Arms against his King) you must ride to London to know what to do, and he may ride with you, and take a new Purse every Stage, and must not be apprehended, or declared a Felon, till you have asked that House, of which he is a Member: *Should it be otherwise, it might be in every mans power, to accuse as many Members as he would, of taking purses, and so bring a Parliament (and so all Parliaments) to nothing.* Would these men be believed? And yet they make no doubt But every one who hath taken the Protestation, will defend this Doctrine with his Life and Fortune. Will not Our Subjects believe, That they have imposed a pretty Protestation upon them, and that they had a very good end in the doing it, if it obligeth them to such hazards, to such undertakings? Must they forget or neglect Our Person, Honour, and Estate, which by that Protestation they are bound to defend, and in some degree do understand; and must they onely venture their Lives and Fortunes,

Fortunes, to justifie Priviledges they know not, or ever heard of before? Or are they bound, by that Protestation, to believe, That the Framers of that Declaration, have power to extend their own Priviledges, as farre as they think fit, and to contract Our Rights as much as they please, and that they are bound to believe them in either, and to venture their Lives and Fortunes in that quarrell?

From Declaring how mean a Person We are, and how much the Kingdome hath been mistaken in the understanding of the *Statute of 25. E. 3.* concerning Treason; and that all men need not fear leavying Warre against Vs so they have their Order to warrant them; they proceed, in the spirit of Declaring, to certifie Our Subjects in the mistakings, which near one hundred and fiftie years have been received, concerning the Statute of the eleventh yeare of *H. 7. cap. 1.* (a Statute Our good Subjects will read with comfort) and tell them, That the serving of the King, for the time being, cannot be meant of *Perkin Warbeck*, or of any that should call himself King, but *Such a one as is allowed and received by the Parliament in the behalf of the Kingdome*; And are We not so allowed? However through a dark mist of words, and urging their old Priviledges (which We hope We have sufficiently answered, and will be every day more confuted by the actions of Our good Subjects) they conclude, *That those that shall guide themselves by the Judgement of Parliament* (which they say is their own) ought, whatsoever happen, to be secure and free from all Account and Penalties, upon the ground and equitie of that very Statute. How farre their own Chancellours may help them in that equitie, We know not, but (by the

the help of God , and that good Law) We shall allow no such equitie.

So then, here is the Doctrine of that Declaration, and these are the Positions of the Contrivers of it.

I. That they have an absolute power of declaring the Law , and that whatsoever they declare to be so, ought not to be questioned by Our Self , or any Subject : So that all Right and Safety of Vs and Our People must depend upon their pleasure.

II. That no Presidents can be limits to bound their Proceedings : So they may do what they please.

III. That a Parliament may dispose of any thing , wherein the King or Subject hath a right, for the Publick good; That they, without the King, are this Parliament, and Judge of this Publick good; and that Our Consent is not necessary : So the Life and Libertie of the Subject , and all the good Laws made for the securitie of them, may be disposed of, and repealed by the Major part of both Houses , at any time present , and by any wayes and means procured so to be ; and We have no Power to protect them.

IV. That no Member of either House, ought to be troubled or meddled with, for Treason, Felony, or any other Crime , without the Cause first brought before them, that they may judge of the Fact, and their leave obtained to proceed.

V. That the Sovereigne Power resides in both Houses of Parliament, and that We have no negative voyce: So then We Our Self must be Subject to their Commands.

VI. That the leavying of Forces against the personall commands

commands of the King (though accompanied with His Presence) is not leavying warre against the King; but the leavying warre against His Laws and Authoritie (which they have power to declare and signifie) though not against His Person, is leavying warre against the King; and that Treason cannot be committed against His Person, otherwise then as he is intrusted with the Kingdome, and discharging that Trust, and that they have a power to judge whether he discharge this Trust or no.

VII. That, *If they should make the highest Presidents of other Parliaments their Patterns, there would be no cause to complain of want of Modestie or Dutie in them:* That is, They may Depose Vs when they will, and are not to be blamed for so doing.

And now (as if the mere publishing of their Resolutions, would not onely prevail with the people, but, in the instant, destroy all spirit and courage in Vs, to preserve Our own Right and Honour) they have, since, taken the boldnesse to assault Vs with certain Propositions, which they call, *The most necessary effectuall means for the removing those Fealousies and Differences between Vs and Our People:* That is, that We will be content to deuest Our Self of all Our Regall Rights and Dignities; be content with the Title of a King, and suffer them (according to their Discretion) to govern Vs and the Kingdome, and to dispose of Our Children: How suitable and agreeable this Doctrine, and these Demands are, to the affection of Our loving Subjects, under whose Trust these men pretend to say and do these monstrous things, and to designe, not onely the ruine of Our Person, but of Monarchy it self (which We may justly say, Is more then ever was offered in any of Our Predecessours times; for

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though

though the Person of the King hath been sometimes unjustly deposed, yet the Regall power was never, before this time, stricken at) We believe Our good Subjects will find some way to let them and the World know: And from this time such who have been mis-led by their ill Counsels, to have any hand in the execution of the *Militia*, will see to what ends their Service is designed; and therefore if they shall presume hereafter to meddle in it, they must expect, that We will immediately proceed against them as Actuall Raisers of Sedition, and as Enemies to Our Sovereigne power.

We have done : And shall now expect the worst Actions these Men have Power to commit against Vs: (Worse words they cannot give Vs) And We doubt not, but the Major part of both Houses of Parliament, when they may come together with their honour and safety, (as well those who were surpris'd, at the passing of it, and understood not the Malice in it, and the Confusion that must grow by it, if believed, as those who were absent or involved) will so farre resent the Indignitie offered to Vs, the Dishonour to themselves, and the Mischief to the whole Kingdome, by that Declaration, that they will speedily make the fowl Contrivers of it, instances of their exemplarie Justice, and brand them and their Doctrine with the Marks of their perpetuall Scorn and Indignation.

F I N I S.

